

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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very truth, with the hope that they will either  
read them themselves, or use their influence  
to circulate them among their friends.

Communications intended for insertion,  
should be addressed to MARIUS R. ROBINSON, Editor,  
or to EMILY ROBINSON, Publishing Agent.

## THE BUGLE.

### PROCEEDINGS OF THE THIRD WOMEN'S RIGHTS CONVENTION OF OHIO.

#### EXTRACTS

FROM THE ADDRESS OF MRS. JOSEPHINE S. GRIFFING.

Those who assign to woman the present limited  
privilege of becoming the mere helpmate,  
and not by any means the companion, much  
less the responsible rational equal of man,  
evince great dishonesty toward women, or profound  
ignorance of life and history, since woman  
has already shown a fitness to the highest  
and intellectual functions--just in proportion  
as she has been admitted to them. As  
pathologists, as rulers, as heroines, as  
proletarians, woman sustains a respectable  
place of credit in just so far as the recognition  
of her abilities have admitted proof on these  
points. Concerning the fitness of woman for  
moral, intellectual, or political life, there can  
be no question. Other reasons are alleged  
excluding women from active life in all  
higher employments, in attempting to prove  
that it is right, and expedient that one half of  
human race should pass through life in a  
subordination to the other half; and that  
is best for human society to be divided  
into two classes, if not in direct opposition  
to each other--yet the one dependent  
on the other--the one with a will, and  
subsistence--the other a mere appendage  
to minister to the grosser nature of the individual,  
to be attested to him for the purpose of  
bringing up his children, and making his home  
comfortable. In short, of existing for him.

Has any person liberty when he is governed  
by laws he has no voice in making? It is a  
direct step toward enslavement; it would be an  
anomaly, a moral impossibility that such a class  
would be governed by just and equitable laws.  
Hence the unequal and oppressive laws that  
govern women. \* \* \* \*

Our duty now is *action*; and no action will  
prevail short of individual, personal effort, each  
in their appropriate sphere, and all harmoniously  
together. Man can render us very efficient  
aid in this Reformation, but the great responsi-  
bility rests with woman. Our work must  
commence at home. For in no condition of life  
or its relations, do we so manifestly see the blight-  
ing, withering influence of woman's degradation,  
consequent upon her legal disabilities, narrow  
and illiberal education, as in the *family* or  
*home* relations. For it is here, woman finds her  
largest empire. Here must be her *painstaking*  
victories achieved.

All that is pure, and lovely, and beautiful in  
her nature are requisite embellishments to our  
home Ideal. All her goodness and truth, her  
passion, intellect, and activity must be called  
out to provide a mere visible existence, but  
to form a perfect Home. A home where the  
soul may learn to see the wants of humanity,  
the heart to pity, and the hand to relieve.

A home of harmonies, where God's full image  
beams in love, and joy and holy earnest truth.  
Who does not see that woman is invested with  
the power of making home either a *social* For-  
tress, available to intellect, to moral enterprise  
and to religion's purest elements; or a Bable  
where there is clashing of hearts, and confusion  
of tongues.

By the Public press, by the living speaker, by  
associations and conventions, in many various  
ways our cause may be promoted, but by no  
means more powerfully, than by *domestic* arrange-  
ments; by *home* influences. I know much has  
been said and done to bring into disrepute the  
lower order of household duties, and to elevate  
our idea of intellectual pursuits. We  
complain that so few appreciate the  
fitness of the parts. We would elevate the econ-  
omy of the kitchen, by elevating those who are  
engaged in its duties.

"The Gods," says Hesiod, "have placed  
labor before virtue." Let us mingle with it  
mental culture. If we are Reformers--let us  
impress our image upon our domestics by  
words of kindness and deeds of love, by teaching  
them their individuality, awarding to them  
their rights, encouraging them to reflect honor  
upon themselves by a wise economy of the time  
awarded them for the cultivation of their mental  
and social being, and so fit them for usefulness--  
elegance, and happiness. And therein  
we shall find a two-fold reward--by establishing  
woman in her true position--and by doing  
to others as we would that they should do  
to us.

Our daughters should have an equal intel-  
lectual and domestic education, thus making  
each department of physical and mental labor  
contribute to their usefulness and ultimate  
happiness. We would not deprecate the  
mental element, or its improvement, but increase it,  
by allowing both their true and natural  
relations. And we here venture the assertion, that  
the woman who can manage and direct her own  
household perfectly in all its various depart-  
ments, gives evidence of abilities suited to  
any station in life--however high or important  
its duties may be to public or to private  
interests.

We would have the mother thoroughly educated  
in a knowledge of herself, and the relations  
she sustains to God, to her household,  
and to society. We would have all these relations  
amicably sustained according to their relative  
importance, so that her moral, physical,  
and social nature being harmonious, she may  
by her kind and loving spirit, her moral influence  
once she may hold in check the uncultivated  
passions, and evil propensities, that may dis-

cerns a day, and are glad to obtain a scanty  
subsistence even at that. The same ratio of  
disparity exists in every kind of business in  
which males and females are employed. When  
this evil is corrected, a great step will have been  
gained towards the enfranchisement of woman.  
We demand the right to assume such position  
in society as our inclinations and qualifications,  
interest and happiness will enable us to fill with  
propriety. If we are qualified to govern ourselves,  
if we are capable of comprehending, and determining  
questions of justice and policy, and choose to  
impress upon their offspring, their own spirit  
and practice of God-like love, or of fiendish  
hate. Wrongs will ever be perpetuated until  
the kindly influences of love acquire universal  
dominion, and in proportion to its diffusion, will  
our rights be awarded to us. Its progress may  
be slow, but it is positively sure.

But I am addressing men and women who  
need no encouragement from me. They have  
already learned the secret of success in moral  
conflict, by being disciplined through the ten  
thousand atoms which has made up the great  
whole of their emancipation, and who can feel  
the fitness of the poet's saying:

"The small continual creeping [wall  
of the silent foot-steps of the sea, mineth the  
Of adamant, and stealthily compasseth its  
ruin."

Such have already learned there is no swerving  
from a direct line, that may not lead eternally astray.

The power of truth impels them onward  
and having felt its terrible Omnipotence, they  
can never falter in an hour like this, when the  
destiny of the world depends upon their constancy.  
They have

Prayer strengthened for the trial come together,  
Put on the harness for the moral fight,  
And with the blessings of their Heavenly Father,  
Will guard the night."

REPORT OF A. BROOKE,  
ON THE CIVIL AND POLITICAL FUNCTIONS  
OF WOMEN, IN THE U. S.

At the request of your Standing Committee,  
I submit the following Report. It will be necessary  
to be brief, since the Civil and Political  
Functions, which it is permitted to females to  
exercise, are so few, and so scantily claimed  
by them. Our work must commence at home.  
For in no condition of life or its relations, do we  
so manifestly see the blighting, withering influence  
of woman's degradation, consequent upon her legal disabilities,  
narrow and illiberal education, as in the *family* or  
*home* relations. For it is here, woman finds her  
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and social nature being harmonious, she may  
by her kind and loving spirit, her moral influence  
once she may hold in check the uncultivated  
passions, and evil propensities, that may dis-

turb her domain, rather than resort for their  
suppression to the almost universally approved  
method of physical force. To this  
point we would call especial attention, because  
we deem it the fundamental basis on which the  
great superstructure stands of *wrong to woman*,  
and of oppression to the whole human race;  
and because among the various classes of individuals,  
of whom society is composed, the most  
efficient power to produce a radical reform on  
this subject, is with mothers, who cannot fail to  
impress upon their offspring, their own spirit  
and practice of God-like love, or of fiendish  
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right by females in Kentucky. Either a literal  
or an equitable construction of the school law  
of our state, it is believed, will grant to all un-  
married females who are householders, the right  
to vote at all such meetings, and on no other  
subject is there such need, perhaps, for them to  
employ all the rights and privileges permitted  
to them as in the furtherance of the cause of  
education. If the claim to vote on such occasions  
were universally set up, it would soon be  
generally conceded, and would lead naturally  
towards an allowance of the elective franchise  
to them in future constitutional provisions.

Wishing you an interesting and profitable  
meeting,

I subscribe myself yours,

A. BROOKE.

EXTRACT  
FROM A LETTER BY MRS. PAULINA W. DAVIS.

PROVIDENCE May 13th.

MY DEAR FRIENDS: I am rejoiced to again  
see the call for your annual Convention--  
Your first movement in this great work two years  
ago was watched with intense interest,  
by all those who felt how important a spring  
you were touching in the world's history. It  
was no childish thing for your young State to  
be so early in action: I do not say the first, as  
has often been said, for there were two Conventions  
held in Central or Western New

York four years ago, and the chord then  
struck has not since ceased to vibrate. The  
small stone thrown into the still waters has  
continued to produce eddy after eddy till the outer  
circles have come back to us from  
foreign shores with renewed power. I do  
not however doubt but what the individuality  
of woman will be first recognized and authentified  
in the new West. Men feel less  
regard there for old world our institutions--

Time honored customs were left behind like  
out-grown clothes by the adventurers who  
have in a few years changed those stately  
forests into fair and pleasant homes. Men  
have learned in this free land that they can do  
very well without these crumbling institutions  
and customs; they have learned by the  
circumstances of their own lives the first  
principle of true democracy, that man is  
superior to all institution--that his self  
hood rises above them, and having learned this  
fundamental principle, they will be less  
slow in according to woman her true womanhood.

Following out the principle to its ultimate,  
the legislators will perceive it to be  
their duty to legislate for the many and not for  
the few; for the interests of one will be the  
interest of all. As our movement strikes at  
the root of the deepest evils of society, we  
are bound to put forth no crude thoughts,  
no theories which will not bear the test; we  
must advocate no one-sided doctrines. The  
unity, harmony and oneness of the human  
family must be plainly understood to be  
our broad ground of organization.

If we demand to have all fictitious re-  
straints removed from us, we must not leave  
it to be supposed that we desire to assume the  
rule over men or that antagonisms are to  
be increased by our throwing off that  
which oppresses us. There are now many bitter  
antagonisms existing between the  
sexes employed, will be found to be one, to one hundred  
and seventy four. The number employed,  
however, is quite sufficient to prove that in the  
opinion of the appointing power, woman is  
equally competent to the performance of the duties  
exacted from such an officer, and the dis-  
proportion between the employees of the different  
sexes, must be accounted for some other way,  
than by the assumption of her incapacity or  
unfitness.

It is true that the *small stone* has been cast  
into the *still waters* of the *new West*, but it is  
not to be supposed that it will not be  
broken through by foreigners, even though  
for the purpose of rescuing the victims of a  
wrong so wanton, and cruel, and diabolical!

But it is not so with the philanthropists. In  
his eye, these victims are infinitely more sac-  
red than the Government. Indeed, in his  
eye, to be oppressed is to be *oppressed*, and to  
be a *slaveholder* is to be *slaveholder*.

Should Hungary gain her Independence, and  
her Government ordain, that, in all  
coming time, her light-haired men and  
women shall be excluded from all share in  
the soil or be consigned to the gallows, or  
what is worse, to slavery, it follows that  
Kossuth is but a patriot, instead of a philan-  
thropist. How very natural, that a patriot  
should fall into this error! For how can a  
patriot distrust the ability of his own idolized  
country to regulate her own concerns?

And how can a patriot's pride of country  
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dence, that she loves man; and that she loves liberty for white men is no more evidence, that she loves liberty; than being a sectarian is evidence of loving christians.—He, alone, loves man, who loves all men; and he, alone, loves liberty, who loves it for all men. The slaveholder fancies, that he loves liberty. But he mistakes self-love for the love of liberty. Did he love liberty, he would love to see it enjoyed by his slaves.—Strenuousness for his own liberty, so far from being an evidence of his love of liberty, is characteristic of all other tyrants, as well as of himself. The "liberty," which Edmund Burke says the slaveholder is prominently attached to, deserves not that name. True liberty is a beautiful and holy thing, which cannot, possibly, be appreciated by one, who is "proud, jealous, stubborn, haughty"; and as such is the slaveholder characterized by Burke.

That America prates much of liberty proves but her self-ignorance or hypocrisy. That she, whilst holding millions in a bondage, one hour of which is worse than a whole life-time of Hungarian oppression, should presume to send a ship for Kossuth, and to express sympathy with Hungary, proves only, that she either has no eyes to see herself with, or that she wilfully shuts them. Again, is it not the affliction of all afflictions, and the curse of all curses, for America to complain of the interference of Russia with the cause of liberty in Hungary? "O man, that judgest them, which do such things, and dost the same?" Hayti had gained her independence. Napoleon resorted to the policy of starving her into submission to his despotism. He called on America to concur in this policy; and America was shameless enough to concur in it. Congress suspended trade with Hayti. Scarcely less shameless was she in instructing her representatives in the Congress at Panama to oppose the recognition of Hayti as a free and independent State. But these are not the only instances in which America has furnished Russia with precedents for her attack on Hungarian liberty. Mexico and Columbia were about to deliver Cuba from the yoke of Spain, and her slaves from the yoke of slavery. For this America threatened them with war; and they desisted. Nay, in her diplomatic intercourse with Spain, she went so far as to threaten to take possession of Cuba and Porto Rico—so determined was she to prevent the independence of those islands, and the abolition of slavery in them. But "the crew of the joke" is, that America, which now denounces Russia for crushing the cause of liberty in Hungary, did actually call on Russia to help her crush the cause of liberty in Cuba!

I am not of the croaking number, who believe, that the world is getting worse. On the contrary, I am among those hopeful ones, who believe, that it is getting better. I am not sure, however, that, among those great political revolutions, which good men love to contemplate, there is a single one, which helped to make the world better. That the world has been benefited—has been moved upward—by some of these revolutions, is a common admission. But, in my opinion, the praise is to be bestowed less on the revolutions, and more on the growth of those great and good principles, which the revolutions did, but so imperfectly, illustrate—did, but so partially carry out. Highly prized as are these revolutions, they, nevertheless, due more to cramp and pervert, than to develop those principles. This is not strange, seeing that the revolutions were chiefly the work of patriots, and that the principles were nursed in the bosom of philanthropy. The seed, which philanthropy is ever sowing, becomes a very different harvest in the hands of mere patriots from what it would have been, had the reaping been left to the sower. Very distant, perhaps, is the day, when philanthropic political revolutions shall take place—revolutions in the name of the human brotherhood and for the human brotherhood. But they will yet take place;—and, when they do, then mere patriotism will be counted as a very poor thing. Glorious battles will be fought in those revolutions. I say not, that swords and guns will be used in them. Perhaps, they will not be. But, whether they will, or will not be, philanthropy can, at all events, be pretty safely entrusted with the selection of her own weapons.

I am, my dear Douglass,  
With great regard,  
Your friend,  
GERRIT SMITH.

New England Convention.

#### RESOLUTIONS.

1. Resolved, That the Anti Slavery movement numbers among its co-laborers and supporters all the Christian Churches and Institutions of the land, while it wages unceasing war against all Associations, under whatever name, they may disguise themselves, which sooths the conscience of slaveholders, prostitute the Bible to the support of Slavery, or aid the majority of a cruel and mercenary nation in sacrificing the inalienable rights and highest interests of one race to the wealth and prosperity of another.

2. Resolved, That, while we find no fault with the most generous hospitality and welcome extended to the Hungarian Exiles, we cannot but consider the lavish and unqualified eulogy poured out upon him, by the Free Soil party, and even by men not used to indiscriminate praise of any man or thing, as sad signs of the times, signs of how imperfectly the slave's claims are appreciated by some of the best minds among us, and how many, who preach the highest individuality and claim to be peculiarly independent, are swayed by popular impulse and the idleness of the hour.

3. Resolved, That if it be cause of exultation to the Great Slave Hunter of the North, that Faneuil Hall is "open" to him, let him be admonished that there is another place that is also open to the man who would "bewray him that wandereth," and refuse to hide the outcast, and return to his master, the slave who has escaped, and that place is perdition.

4. Resolved, That in the unanimous invitation extended to this remorseless enemy of the colored population of the United States to address the citizens of Boston in Faneuil Hall, by the city authorities, and in their hearty approval of fresh foundations and honors upon him, we have the clearest evidence of the utter moral degradation, and loss of self-respect, and treachery to the cause of liberty, of the people of Boston, if they have not been foully misrepresented by those to whom they have entrusted their municipal affairs.

5. Resolved, That the New England Anti-Slavery Convention, in view of the insidious and strenuous efforts now making in the various States, and through the General Government, to give fresh sustenance and sanction to the wicked and cruel scheme of African Colonization, would again record its testimony against the American Colonization Society and its auxiliaries, as animated by an unrelenting spirit of persecution—as pro-mulgating doctrines and sentiments equally detestable and unchristian—as Janus-faced in its professions and aims—as stimulating to fresh outrages—upon the free people of color—as gilding and nourishing the entire system of Slavery—as exporting to Africa materials, for her civilization and conversion, which they aver to be intolerable nuisances, and dangerous and pestilential, on our own shores—and as aiming a deadly thrust at Christianity, by declaring that it has no power to abolish the unnatural spirit of caste which is equally the disgrace and the curse of our country.

6. Resolved, That it is still sacredly imposed upon us, by a scrupulous regard for the truth, by strict fidelity to the cause of the persisting slave, by all the aspirations and claims of oppressed humanity universally, to declare that the American Church is the mighty bulwark of American Slavery—the haughty, corrupt, implacable, and impious of the Anti-Slavery movements, whether in its mildest or most radical aspect—the defender and sanctifier of colossal wrong and transcendent impiety—and, consequently, that its pretensions to Christianity are the boldest chicanery and the vilest imposture.

7. Resolved, That by the term American Church, we do not mean every local association styling itself a church, but the overwhelming body of religious professors embraced in the Catholic, Episcopal, Presbyterian, Congregational, Baptist, Methodist, Unitarian, Universalist, and other denominations, in all parts of the United States.

8. Resolved, That, such being the character and position of that Church, it follows that the American clergy are not less corrupt, degenerate and ungodly—blind leaders of the blind—dumb dogs that cannot bark, sleeping, lying down, loving to slumber; yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter—**A BROTHERHOOD OF THIEVES**, whose guilt is easily enhanced by having "stolen the livery of the court of heaven to serve the devil" in?

9. Resolved, That to the outcry raised against us, that we are sweeping and indiscriminating in our accusations, and so manifest an unchristian and an unchristian spirit, we reply that this charge is no more true of us than it was of the prophets, whose language, in dealing with a far less guilty nation than our own, was—"None calleth for justice, nor any pleadeth for truth; their lips are sealed with blood, their lips have spoken lies, their feet run to evil, they make haste to shed innocent blood, and he that departeth from evil mocketh himself a prey; the whole heafly sick, and the whole heart faint; they all lie in wait, they set a trap, they catch men; for both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord: they build up Zion with blood, and Jerusalem with iniquity." I have seen also in the prophecies of Jerusalem an horrible thing—they commit adultery, and walk in lewdness—they strengthen also the hand of evildoers, that none doth return from his wickedness—they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah—there is no truth, nor mercy, nor knowledge of God in the land—by swearing, and stealing, and committing adultery, they break out, and blood toucheth blood!

10. Resolved, That exceptions do not affect the general rule; neither are they who constitute them sensitive, lest they shall be overlooked, or implicated in the common guilt; for they are known by the impurity of their cause, by their unceasing rebukes of popular wickedness, by the exhibition of an unceasingly spirit, by bringing the very remnant which may be remained by the previously guilty to be swayed unjustly; therefore,

11. Resolved, That when one man is found hardly protesting against the indiscriminate language of the Abolitionists and Unitarians, concluding that they do not make the proper exception, it is *prima facie* evidence either of the obviance of his understanding, or the impotence of his heart—either that he is under the influence of that "fear of man which bringeth a snare," or is affected with a sickly charity—either that he is pro-slavery in spirit or position, or has yet to remember those in bonds as being bound with them.

12. Resolved, That the Abolitionists have experimentally realized the truthfulness of the words of Jesus—"If they have called the waters of the house Belzebub, how much more shall they call them of his household?"—that, in being charged with infidelity and treason, by a blood-stained priesthood and by self-seeking degenerates, it is merely a renewal of the old Sodom device by which Jesus was declared to be a blasphemer, possessed of a devil, and guilty of sedition, and his apostles to be pestilent and seditions fellows, who were seeking to turn the world upside down; and that such charges from such sources, are the brightest evidences of a blamable life, an enlightened zeal for the truth, a sincere adherence of injustice, and a passionate desire to extend and establish the kingdom of peace and righteousness;

13. Resolved, That, instead of allowing themselves to be diverted from the direct prosecution of their glorious enterprise, by attempting to show that they are not what they are maliciously described to be, it is for Abolitionists to arraign as "sinners of the first rank" as those who maintain that slaveholding in not a *malum in se*, or are guilty of siding in its support.

Whereas, the people of this country are not governed by their statutes, constitutions or office-holders, but the public sentiment of the community; therefore,

14. Resolved, That the only work which the Abolitionists have to perform, in order to accomplish their object, to enlighten the understandings and purify the hearts of the

## THE ANTI-SLAVERY BUGLE.

disinterested, laborious, uncompromising or fearless than Henry C. Wright.

23. Resolved, That in the British and Foreign Anti-Slavery Society, during the last twelve years, the American Anti-Slavery Society has found a subtle, malignant and sleepless enemy, particularly in the person of its Secretary—no pains having been spared, no opportunity left unimproved, to excite the most virulent religious prejudices in England against its leading advocates, and to prevent all benevolent co-operation with it on the part of the sympathizing friends of down-trodden humanity on the other side of the Atlantic.

24. Resolved, That an official copy of these resolutions, signed by the President and Secretaries of this Convention, be forwarded to the Editor of the Glasgow Christian Examiner, with a respectful request for their prompt publication, as an act of justice, by the insatiable need and greed of the Slave Power, and designed to bribe the merchants by the prospect of quickened and most lucrative commerce; to buy the acquiescence of the manufacturing States by the gift of ten millions of new customers enclosed within the circle of our tariff system, and giving to the Slave Power an overwhelming increase of weight in the machinery of government, and we summon whatever is left in the nation of love of liberty, regard for national honour, or hope of the final triumph of equal justice and republican institutions, to rally for one last and momentous struggle with the giant despotism of our land.

25. Resolved, That in the death of OLIVER DENNETT, of Portland, since the last annual meeting of this Convention, the cause of the slave has lost an early, devoted, influencing friend and advocate—the hunted fugitive, one who has ever ready to extend shelter and protection to him—the New England Anti-Slavery Convention, one ever prompt to cheer it by his presence, and aid it by his means; and to whom it has left behind him, the active members in his Anti-Slavery efforts, we offer our heart-felt sympathy, in view of her bereavement and our own.

### The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOLOROUS OR JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, JUNE 12, 1852.

EXECUTIVE COMMITTEE meets July 4th.

### Anniversary of the Western Anti-Slavery Society.

This anniversary will be held in Salem commencing on SATURDAY, the 21st of AUGUST. We have not yet received from the Secretary the call for the meeting. It will probably appear in our next.

### Theology and Patriotism.

The great religious organizations have been holding their annual assemblies in various parts of the country. Their proceedings, with a few exceptions, show not only the entire absence of all sympathy with the slave, but most fraternal union with the master, and most disgusting subserviency to the piratical government and kidnapping demagogues of the country.

Daniel Webster addressed the citizens of Boston in Faneuil Hall. One part of the gallery, on the occasion was appropriated to the ladies, and another to the members of the Methodist Conference, which has just closed its labors, after a session of thirty days. A session characterized as the Bishop informed them at its close, with unexampled harmony. Yes, with "the sum of all villainies" nourished in her bosom, there were none found to agitate or oppose. Jesus came not to send peace on the earth filled with violence and wrong, but a sword. This sword of truth, to be wielded against sin the Methodist Conference has discarded, and she can now cry peace, peace, and boast of her unity with slaveholders. On the occasion referred to, they received the reward of their treachery, in words of commendation and flattery from Webster, the traitor to liberty and to God—Father to the Fugitive law. The fatter was duly honored, by the spontaneous uprising of the whole body of divines. May traitors ever be compelled to satisfy themselves with reciprocal flattery, as their only reward.

The New School General Assembly of the Presbyterian Church in Washington, has been equally fortunate in securing the approbation of slaveholders. They visited in a body the tomb of Washington, uncovered their reverend heads in his presence, and gives to that master would contribute one dollar, for the purchase of a block of marble for his monument. Most striking is their resemblance to their predecessors in the days of Jesus, who built and adorned the tombs of *dead prophets* but stoned and crucified the living ones, who came to them with the faithful messages of truth.

The Baltimore Sun, testifies in their favor. It says, "it is the only body which has settled the question of slavery, without a division."—Though this is not exactly true, yet it is no fault of the Assembly, that it is not. They would long ago have settled it, that slavery should continue without molestation, had it been in their power to do so. They deserve the damning compliment for their good will and their efforts, if not for what they have accomplished.

It is equivalent to saying that among all the members of the Assembly, there were none who had perception to discover the enormity of slavery, or seeing it, had enough of conscience or courage, to oppose it. They deserve the slaveholders compliment, and we are glad they have got it.

We have not seen that any particular marks of favor have been bestowed upon the colored population of the United States, in the School Assembly, which met at Charleston.—The Carolinians are chary of bestowing their honors. Yet if sycophancy and time-serving can win, these reverends will have them yet. Indeed, it is honor enough now for a Northerner to visit Charleston and return without a lashing. It is conclusive evidence either of the absence of all regard, for general liberty, or of the presence of sufficient duplicity to conceal it, from the most suspicious and careful scrutiny.

22. Resolved, That in further proof how inaccurate and utterly unreliable are Mr. Mahan's statements, we instance his representation, that Henry C. Wright is an Agent of the American Anti-Slavery Society, therefore, is to be held responsible for his peculiar opinions on government and religion; whereas, it has always been a matter of public notoriety, that Mr. Wright's delicate sense of personal independence has ever led him to labor in the field of philanthropy, on his own responsibility, without aid or credit from any organization whatever; and while, as Abolitionists, it would be impertinent for us either to gainsay or endorse his views or any other object than Slavery, we gladly avail ourselves of this opportunity, as an act of simple justice, to declare, that of all the slave's advocates, on either side of the Atlantic, no one has been more true, single-eyed,

PENNSYLVANIA FREEMAN.—The Freeman of the 27th ult was not received at this office, will the Editor please forward it.

### Watching for Liberty.

The Kentucky Watchman, is the name of a paper published at Maysville, Ky., which has been kindly sent us by a friend. It is a goodly paper to look at, and has besides, a goodly motto. One that for appropriateness might adorn the columns of our Bugle. It professes to watch, not for political honor, or filthy lucre. It has resolved to pay the price of liberty, "External vigilance." It has therefore blazoned in capitals at its head: "While I have liberty in capitals at its head: "While I have liberty to watch, I will watch for liberty."

As we too are watching for liberty, especially for the thousands, who are toiling in chains, upon the beautiful farms of Kentucky; we propose to our contemporaries, an exchange of signals. True we do not seem to be looking exactly in the same direction for danger, nor are our views of what constitutes liberty, exactly coincident. Whatever he may make of our alarms, we think we can turn the springing of his rattle to some good account, with our readers.

As a specimen of his watchfulness, and the direction in which he looks for danger, we give an extract from his New York Correspondent:

"On the theological and educational conventions which have here convened, we wish not even to cast the shadow of an imputation, God forbid, for the good they seek to obtain harmonizes so appropriately with every form of Christian morality, that to discountenance their proceedings would grossly oppose our piety. But with the abolition families who wage so incendiary a war, we now particularly alighted to. From accounts of their rabid meetings at Rochester, as well as in our own city, we may pity and yet despise their folly. Prior to their adjournment at Rochester, they boldly acknowledged (but yet how truly) that public sentiment was universally arrayed against them. They proceeded to denounce church and presses—the Constitution—the President—our law makers, and executors, and like ravenous wolves, howled impiously for other subjects of attack. Truly this is a great country, and there are many philanthropists in it, but from their sympathies may Heaven defend us."

We can quite agree with the writer, that their peculiar system of liberty, has little to fear from theological conventions. Indeed, they are the grand auxiliaries to that freedom which Kentuckians cherish. The freedom of slave pens and fugitive laws. But certainly our Watchman has given an uncertain sound, when he fails to give warning of the danger of *educational conventions*. Perhaps, however, he thinks that as they were held in New York, they will do small harm in Kentucky. The law that dogs one man for learning his letters, and imprisons or hangs another for teaching them, is the law that truly comports with certain southern institutions, and our Watchman will certainly not suffer innovation in this particular.

Resolved, That the foregoing proposition covers and was intended to embrace the whole subject of slavery agitation in Congress, and therefore the Democratic party of the Union, stand upon the national platform, will abide by and adhere to a faithful execution of the net known as the compromise measures settled by the last Congress—the act for the reclaiming of fugitives from service or labor included, which, not being designed to carry out an express provision of the constitution, cannot, with fidelity, be repealed or so changed as to destroy or impair its efficacy.

Resolved, That the Democratic party will resist all attempts at removing us Congress or out of it, the agitation of the slavery question, under whatever shape or color the attempt may be made.

A member of the Convention from this State, left in our office, a copy of this platform with the above resolutions marked very significantly, and with the statement in the margin, that Judge Porter and ten others of the Ohio delegates voted against it. We very cheerfully illustrate it with appropriate pictorial. He illustrates his vote by two human figures, a male and female, both of whom, as near as we can make it out, are bared-headed and both eagerly intent upon something—whether liberty or the jail we are not told, and are vigorously using their locomotives to secure it, the one, aided by a patriarchal staff, the other burdened with a bundle of clothing. Here is the notice. Read it and remember that here on the bank of our own Ohio, within the half of our own citizens, is the establishment of this infamous broker in human flesh, where men and women are bought and sold on commission, and innocent children in their helplessness are bartered for gold. Remember that it is a legitimate business, under our constitution in Kentucky, but made by the same government a piratical one in Africa. Let it also be remembered, that it is piracy on the south banks of the Ohio, only because the people of the north choose to compromise a fraternity with the pirates and therefore give the act another name and more indulgent treatment. It is not J. McMillen, the broker in human souls or the slave-breeders and slave-traders with whom he deals, on whom alone the curse of this business rests. It is largely shared by whigs and democrats in Ohio and New England, by church members and ministers among us, all of whom are their volunteer accomplices, who year by year swear to support this system and who keep their oath with most guilty fidelity.

### IMPORTANT TO SLAVEHOLDERS.

The undersigned would respectfully inform the public that he has fitted up a safe and commodious JAIL, in the city of Maysville, for the reception and custody of Negroes. The jail is situated in the "Shrick row" on Second street, below Wall; is strong, large, comfortable, and perfectly healthy and safe. The undersigned is prepared to receive into the establishment for safe-keeping, any negroes that may be intrusted to his care, at the moderate rate of 25 cents, a day, per head. He is also prepared to pay at all times the highest cash prices for sound, healthy negro slaves, and to sell negroes on commission. He may be always found at his residence, attached to the jail, on Second below Wall street, Maysville.

JAS. MC MILLIN.

Feb. 11, '52-fin.

HOMESTEAD BILL.—Numerous petitions have been presented in the U. S. Senate, for the passage of this bill. It is thought it will become a law.

We hope so. But we cant feel very sanguine. The South, as a body is opposed—and the Baltimore Convention, refused to endorse the measure.

ANOTHER MONUMENT.—They are about erecting a monument in New Orleans, to the Compromise. Very appropriately, it is to be surmounted by a bust of Henry Clay, the arch compromiser.

DAUGERROTYPE.—Miss H. N. Wileman, who has rooms at the Town Hall is an accomplished artist. She will will say who examine her

## THE ANTI-SLAVERY BUGLE.

## Christian A. S. Convention.

The Christian Anti-Slavery Convention, which met in Ravenna last week, is said to have been well attended, and the discussions to have been able and deeply interesting. The correspondence of the True Democrat says, "it cannot exert a good influence in behalf of humanity and a decent Christianity." Rather a strong implication that some of the Christians of the country are not altogether "decent."—A resolution in which we heartily concur. For which, we hope to embrace the abomination of slavery, should be characterized by anything other than the significant adjective which the general employs.

The Convention passed a series of resolutions of evangelical type. Condemning slavery as everywhere a sin, and distinctly

denying the doctrine of no fellowship with the missionary church, or other benevolent organization. The speakers were numerous and among them were Messrs. Thorne, Gordon, Fairchild, and C. C. Burleigh.

## An Escape.

On Thursday of last week three colored men, emigrated in Detroit, by the deputy Sheriff, the strength of a telegraphic dispatch, and in jail. About ten o'clock at night were brought from their cells, to ascertain, respecting, their crime. But as they pre-adjourned, then, an excursion across the river to knock the sheriff down, passed out of order, when they met a crowd of colored men, and in a very short time had left our institutions forever. The Sheriff and officials attempted pursuit, but found their efforts obstructed by the colored crowd, though which the fugitives had passed without difficulty. The next morning it was discovered they were fugitives from service and in pursuit of freedom—that the commissioner had lost a job and that Detroit was likely to be stigmatized as wanting fidelity to the Union. It is much excitement existed in the city when facts were known. But we dare say the agents at least, feel better by this time since they have been thrust aside by the south after he and they have done for his nomination. But though we have no sympathy with even in his misfortune, we are grieved at the achieved by these three noble fellows.—

—Slave proved themselves worthy of liberty by their energy and daring in obtaining it.

## Stars.

Who does not like to look at the stars as they twinkle and sparkle in their brilliancy in the heavens—emblems and mediums of light. But we saw in the *Ohio Farmer*, the other day a line of stars, that seemed to be put for darkness rather than light, one which might be construed into a connivance on the part of the editors to continue the gross darkness which now covers the land. True, they were inserted to indicate the suppression of a most disgraceful fact. But yet, without question, so far as we know it was a fact, one which has intimate relation with the honor and prosperity of the nation and the happiness of the people. Why then should not the farmers of the country who have the power to oppose and remove the evil, be made acquainted with its existence?

In publishing a brief letter from Washington, it substitutes a line of \* \* \* \* for the following sentence :

"No young men were to be seen, and the gloomy reflection that here on the plantation of Washington, who fought for liberty, MEN ARE RAISED FOR THE SHAMBLES, forced itself upon the mind."

## Thomas F. Meagher.

This fugitive from British tyranny is traveling west. Meetings have been held in various places, Cleveland and Cincinnati among the rest, to take measures for his appropriate reception. These Hungarian, German, and Irish fugitives, happen among us most opportunely to exhibit our true character to ourselves and to the world. With one breath men yelp as blood hounds, upon the track of their escaping fellow-citizens, and hurl them to the *Hell* of our American Slavery, and with the next, they shout hosannas to the escaped victims of British tyranny, and utter the heartiest maledictions, upon their oppressors. Since victims to British tyranny are to be found, we rejoice that our nation has the opportunity to afford an occasional succor and relief, even though it be at the expense of exposing our national hypocrisy. It is, however, but a very trifling acknowledgment that we have opportunity thus to make, for the protection Canada affords to the thousands of our own fugitives, from the merciless clutches of the fugitive law.

## American Slavery.

The writer is describing the appearance of the house, farm and residents of Mount Vernon.—The suppression of this sentence, looks as though the conductors of the Farmer, were unwilling that their readers should know what kind of stock is now reared on the old Washington Homestead, or at any rate that they are unwilling to report the existence of the business.

It is a burning disgrace, to be sure; but none the less a disgrace for its concealment. A sad letting down to the sublime sentimentalism in which we desire to indulge in contemplating the home of Washington, to think that with all its sacred associations it is now consecrated to slave breeding. But let us not conceal the fact, if fact it is. Let us rather publish it in letters of sunlight, that all the world may read, and scorn, till those who can, suppress the system, the government or whatever else sustains the sacred business, either at Mount Vernon or elsewhere.

It is altogether unworthy of the Farmer and the honorable character of those who conduct it, for a moment to think that they have adopted the expurgating system of the south, and of our dear faced editors of the North. And yet we confess those stars suggested the thought and we have therefore frankly uttered it.

## Temperance.

A meeting was held in the Town Hall on Wednesday evening, for the consideration of measures to prevent the sale of intoxicating liquors in Salem. It was thought the general statute of towns and cities, adopted by the last legislature, conferred additional power upon our municipal authorities in this matter; and that under it, possibly the entire sale of intoxicating liquor might be prohibited. A committee was appointed to examine the law, and report to a meeting to be held on Friday evening, in the Hall. We hope to see a more general attendance than the last evening presented. That evening exhibited but a beggarly amount of empty seats, and small interests in this matter. If the legislature has given us Main Law for our cities without knowing it, let us have the benefit of it and give the experiment a trial.

## Frank Jackson.

It has been ascertained that Frank Jackson, who was kidnapped last year from Western Pennsylvania is now held in slavery in Campbell Co., Va. Suits have been commenced for his freedom, against his former, as well as his present claimants. This we learn from the Free Presbyterian.

ACCIDENT.—A child of Charles Brosius of Mt. Union, Stark County, was killed on Sunday last by being thrown from a buggy.

SUSPENSION OF THE PRESS.—The Practical Christian, published in Mass., says it has not seen a decent and fair report or notice of the late New England Convention, in one of the Boston papers.

SLAVERY AND THE BIBLE.—The Savannah (Ga.) Journal has an advertisement running as follows:—"Wanted to Exchange—A Boy, ten years old, for a Girl of equal value. Enquire at this office. March 22." The same paper contains an advertisement of Bible and Testaments beautifully bound.—Investigator.

The Industrial Congress is now in session in Washington. It has passed a resolution recommending the election of the President and other officers of the general Government by the people.

The Ladies Sewing Circle of Cincinnati have offered \$50 to Henry Bibb in order to place his paper on a permanent foundation. It is to be paid when others shall have added a sufficient amount to secure the object.

MISS HOLLEY, we learn, is lecturing with effect in central New York. She was in Madison county last week.

WOMAN'S RIGHTS CONVENTION OF PENNSYLVANIA.—This committee assembled at West Chester on the second inst. M. A. W. Johnson, President. Vice Presidents—Sarah Miller, Mary Ann Fulton, W. Jackson and C. Darlington. Secretaries—Hannah M. Darlington, Elizabeth Weed and Sarah Pierce. After the organization, a series of resolutions were presented by the business Committee and discussed by Lucretia Mott, Harriet Hunt, M. D., and others.

CENSUS.—A correspondent of the Boston Journal, proposes two remedies for this pest of Ohio fruit growers. Place three circles of cotton batting, from six to twelve inches apart, around the tree, and carefully gather all the windfalls. By this means, he says, he was successful in saving a crop of plums last year, the first for many years.

Upwards of \$170,000 have been subscribed to the exhibition or world's fair, to be opened on Reservoir Square, New York.

## Liberty.

During the Convention in South Carolina Mr. RIETT offered a resolution to exclude from that State all citizens of Vermont and Massachusetts—not to allow them either to reside there or hold property.

Wheat and grass crops are most promising through the state.

## From the True Democrat.

## The Southern Planter.

There is a periodical published at Richmond, Va., under the above title "devoted to Agriculture, Horticulture, and the Household Arts."

We have before us No. 4, Vol. 12, and we find in it a curious chapter, at page 105, "on the management of servants." The subject is treated very much as if they were oxen and swine, and all upon the dollar view. Yet it discloses facts which should excite a deal of reflection, North and South. That part of it, for instance, disclosing the disposition of negroes, to "run about at nights," is unquestionably true: so true, that we have heard it said, that no startling event touching the Blacks, could occur in one section of any Slave State, without it being known to the slaves in all sections of it. Thus if a black is charged with murder, say in York District, South Carolina, (which district borders upon North Carolina) the calculation was, that it would be known to the blacks in Charleston and Hamburg, the most distant points, in four days at farthest. We remember a case. A negro was falsely charged with Rape in the Waxhaws, or Lancaster District, South Carolina, and the negroes at Vances Ferry, about one hundred miles distance, knew all about it, the second day after his arrest. No mail gave the news; for none had passed along. No paper spread it; for none was published in either place, and no Daily between the two places. It was carried from plantation to plantation, and by night, too, over an underground rail road" as rapid, almost, as any of the kind which exists anywhere.

It is owing to a general knowledge of the fact, all over the South, that "an insurrection" in Virginia excites so much alarm in every Southern State. The "Turner Affair" illustrates well what we say. This was confined, wholly to the Old Dominion; yet the excitement was intense, that on every main traveled route, from Richmond—at Fayetteville, Cheraw, Camden, Columbia, Augusta, and so through Georgia and Alabama to Mississippi—patrols were quadrupled, horse guards established, and every preparation made for an outbreak. Now wherefore? We were at Camden at the time, and was ordered, and went out; and though a plan of defence was arranged; houses assigned for the women in case of an outbreak &c, yet not one of us knew, or could ascertain a single fact, which would justify a suspicion, even, of a hostile intention on the part of the blacks.—

"But they were well acquainted with the Virginia outbreak"—all said. "Let that succeed and they will be down upon us"—all thought, and therefore, this preparation for the worst.

Still we have never known a writer outside of the anti-slavery field, in the South, to disclose this important fact until now. All Southerners admit it in private. All slave-holders know it. But never in speech or pamphlet, in Essay or Editorial, or in any writing, have we heard it confessed, or quietly stated as an existing and well known fact, by this class, or any one linked with them, until we had met it in the "Southern Planter." We give it word for word as printed there: for we desire, not only that our readers may understand how the general subject is treated, but in what way, this special matter of the spread of information by Slaves, among Slaves, far and near, is stated.

"Young servants should not be suffered to run off and hide when the master comes up; or any other white person; they should be taught to stand their ground, and speak when spoken to, in a polite manner; have them well clothed, and this thing is more easily accomplished.

A lot of ragged little negroes always gives a bad impression to strangers, and is often the cause of their running away and being hard to manage when grown.

Tale to them, take notice of them; it soon gives them confidence, and adds greatly to their value.

Some few persons are too strict with their servants; but for every one who errs in this way, one hundred may be found who go to the opposite extreme, and let them idle away their time and do no more than half work. The result is, in many cases, the master breaks, the white family is left in poverty, and the poor negroes are sold.

No one can treat negroes well who does not make them work, and take care of what is made and bought. They become restive, run about at night for want of exercise in the day, to pilfer, and visit, hear the news, &c. &c.

Adams & Co.'s Express can't beat them in the transmission of all sorts of reports; they travel from ten to thirty miles of a night, and many, it seems, do with less sleep than almost any other animal.

A great deal of whipping is not necessary;

If they know that they will be corrected when orders are disobeyed, in a proper manner, it is sufficient. Kindness when sick, and at all times when they deserve, or will permit it, is a great thing. The hope of reward and fear of punishment induce human action in master and servant.

Never overtask your servants, feed and clothe them well, allow a reasonable time for sleep, and you will not be apt to injure him by work in the day. Never scold nor threaten.

One word further. The writer of this is set

down by his neighbors as "a very humane man," and so declared to be through the State. He is a large, and successful planter, on Ivy Creek, Albemarle, and is not unknown in many parts of the North. His name is W. W. Gilmer Esq., and he gives in the above article "the result of his practical experience and observation," "his exact knowledge of what should be done in the management of servants." So be it! We thank Mr. Gilmer, at least, for the information he gives, as to the rapidity with which slaves "get and transmit news." The other portion of his communication even as to the "some is" our readers will understand.

RESCUE TRIAL.—The 22d of this month was the time appointed for the trial of those men charged with the humanity of rescuing Jerry at Syracuse. The District Attorney has already given notice, that the trials will be postponed till another session of the Court. Evidently they have no intention of trying them.

## Treasurers Report,

FROM APRIL 8d, TO JUNE 9th.

## PLEDGES.

\$ 1.50  
25  
1.00  
50  
1.00  
3.00  
8.00  
2.00  
1.00  
1.00  
50  
2.25

## DONATIONS.

\$ 3.50  
3.00  
The following were paid to J. W. Walker, in Michigan.  
E. Comstock,  
W. Owen,  
Peter Marvin,  
S. Nash,  
Wm. Ward,  
Thomas Chandler,  
L. Wilson,  
Jacob Walton,  
T. F. Dodge,  
J. N. Wells,  
John Stretch,  
S. Mayhall,  
L. Taber,  
S. Loup,  
S. G. Shaffer,  
Warren Gilbert,  
R. Merritt,  
E. Jones,  
Levi Martin,  
R. Blinder,  
Friends of Slave,  
Collection,  
18.50

## J. McMILLAN, Treasurer.

Receipts for The Bugle for the week ending June 9th.

T. Rhodes, Sharon, 2.00-132  
David Allen, Morgan, 1.00-560  
L. Gaines, " 1.00-103  
H. Lindsey, Cherry Valley, 1.50-382  
J. Elias, Phillipsville, 3.00-410  
J. Grant, Meriden's Mills, Ia., 1.50-400  
John King, Cinc. P. O., 2.00-339  
H. Thomas, New Garden, 75-376  
S. Hatch, Hinckley, 2.70-350  
E. Morgan, Marlboro, 1.80-412  
John Morgan, " 5.00-401  
J. N. Pierce, Mt. Union, 1.50-384  
H. B. Baily, Westerville, 3.00-350  
H. Beach, Hinckley, 5.00-388  
John Mosher, Waupun, 2.00-350  
M. A. Denning, New Lyme, 3.33-360  
C. L. Cee, Charlestown, 1.00-370  
H. C. Jerome, Medellin's Mills, 1.00-370

## From the Pennsylvania Freeman.

THE Colonization Herald of this city gives a synopsis of the measures adopted or proposed in several States for the purpose of compelling the blacks to leave the country, and instead of rebuking those who originate such schemes of persecution, it makes those very schemes the basis of an appeal to the fears of the colored people to induce them to emigrate. At the same time it means disclaims responsibility for such manifestations of the spirit of caste, as if every intelligent man did not know that they originate with and are persecuted by the most eminent Colonizationist in the land. But for the existence of the Colonization Society, the different States would not think of expelling the people of color from their borders. The Society under pretence of friendship for this oppressed class, having established the Colony of Liberia, its leading and influential members, in their private relations and through the Legislatures, fan the flame of persecution and do their utmost to drive the blacks from the land of their birth and the home of their choice. The spirit of Colonization is implacable, hateful, devilish. It must be exterminated from our land, or the nation will be ruined.

## The Spirit of the Old Roman.

Ex-Senator Benton in the course of a speech in Missouri, to a slaveholding audience—even in this day of craven submission to the exaction of slavery—did not hesitate to avow that he was *infinitely opposed* to the extension of slavery. He said, and it is good to read such words:

"To conclude this head of slavery, and to sum up all in one word, I have to say the whole practical question in dispute—the only thing to differ about in action, all the rest being talk, was the question of the extension of slavery to territories in which it did not exist; and on that point my position was *infinitely*, and *against* the extension of slavery."

Whether one concurs in the views of Benton or not, one can't help liking to read what he says is always emphatic, very interesting. In a recent speech in St. Louis, he delivered himself on the subject of compromise worship as follows:

"What was ever more boasted, than the compromise of 1833?—or more worshipped in its day?—or more sworn by?—or more religiously adhered to for its hour as the watchword of party?—or more omnipotent pates?—or made a more inexorable test of political salvation and damnation?—and what more utterly and ignominiously abandoned, and by all its followers, high priests and disciples, the moment it was found that it would make *nobody* President? The Compromise of 1830 also had its day of laudation and glory, but it made *nobody* President, and *now* it is despised, for *ADJURATION* of it is the ORDER OF THE DAY. The compromise of 1850 is a near relative of its predecessors. It was contrived upon the avowed ground that it was to make its champions Presidents, and is now adhered to on that principle. It fails to do this, it will take the track of its defunct predecessors and be with them 'in the tomb of the Capulets.'—Manchester Democrat.

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What was ever more boasted, than the compromise of 1833?—or

## Miscellaneous.

From Sartain's Magazine.

The Red Oaks School Three Years Ago.

By MARION DIX SULLIVAN.

"Thank you, thank you, my dear Tom! You have blown away all my fears and vexations. I don't care if I am small; I don't care for Uncle Solomon; I'll not pretend to more strength and dignity than belong to me. No, I do not flogging, but by kindness and courtesy instead."

"Stop, Harry. What is there in your mind now that you do not speak?"

"Just what is yours, Tom. Just what good Mary Brown used to teach us at the Sabbath school, when we were five years old. Yes, Tom, you learned it then first; but my mother taught me it when I was only three. Good old Mary Brown used to say 'Whatever you resolve to do, commit it to the Lord, and trust him to help you with it. If your lesson perplexes you, ask him to assist you. If you are alone, and afraid, pray to him. He is always near those who call on him. Do nothing without a prayer in your heart to the Saviour.' Poor old Mary Brown has long been in heaven; but her words live always in our minds. The habit of mental prayer is as natural as breathing to me, and as constant; and the effect is that, with the Saviour always before me, and a prayer to him always in my heart, I cannot cherish unkindness; I cannot hold to anything which I find to be wrong; I cannot deceive."

"The same precisely with me, Harry; and if I ever had any success in life, it is owing to this habit."

"How much good you have done me, Tom! I was perfectly miserable when you came. My uncle had been telling me what a bad school I am going to take;—how the boys have flogged their teachers, and insulted them in a hundred ways. Now, Tom, you know I am cowardly; but I am gentlemanly; I do not wish to be insulted by a score of stout, hard-fisted country lads, one of whom would be more than a match for a city boy. But now I don't fear. Following good Mary Brown's directions—always looking to God, and depending on him, I shall keep up my courage, and do my best."

"But Harry, one thing; I speak to you like a soldier;—I have served one campaign. These young people have prodigious spirits; they must laugh, or cry, or fight, or frolic, or something. You cannot repress their spirits. They must have some safety-valve. I kept three. One was, when they could not keep still any longer, to let them all rise, and clap their hands, and laugh heartily, for three minutes; after which I gave them one minute to whisper, and one to compose themselves before study. The second (oh, how I wished I had your violin!) was, in the bad weather, when they could not play, to let them march all round the house, for five minutes, to some old muster-time,—Jefferson and Liberty, or 'Yankee Doodle,'—which all who could whistle were required to pipe up."

"Your own bright invention, Tom."

"The third one (oh, Harry, how I wished I had your voice, which everybody but me calls an angel's voice)—I'll not flatter, even my best friend—but I see you guess the third one."

"Yes, thank you; and I shall practise it in my school."

"Do, and it will be the salvation of your influence."

"But this King George—were these his letters you have read me?"

"The same. He is an orphan, who supports himself by working on a farm, and studies all his leisure, accepts no pecuniary assistance, and incurs no obligation. He is the smallest and the smartest boy of seventeen that I ever knew,—born for a leader. The country will find him out when she is wanting one. Now we must go. Clifford shaks his bells, and Juba is barking. We'll take the violin, and John Bennet will play half the evening. The Deacon's family are coming to help make out the dance."

"All ready, Fanny?"

"All ready," said Fanny.

"All ready, Mother?"

"All ready," said mother. "Tom, dear, drive carefully."

"Oh, yes; Clifford's always careful."

And away they are all gone, with merry bells and glad hearts. Weared with long standing, and altogether disgusted with city noises, Clifford flew, rather than ran, the few miles which brought them to Squire Bolder's, in the nearest country town. Juba preceded him, barking furiously at every creature he met, as much as to say, "Let alone my coll."

Mrs. Somers almost lost her breath, and quite lost all courage. "Tom, dear, is she quite safe?" said she.

"Oh, quite safe," cried Tom, confidently. "But you see, Mrs. Somers, he is just like a child; he is in a hurry to see home again. It seems a week to him since we came in town. I shall bring you home with Old Pomp, whom you know very well."

"Oh, yes," said Mrs. Somers; "I am hardly acquainted with Clifford yet."

The red twilight had faded, and the candles gleamed from the windows of Bolder's Cottage,—a grand fabric to bear so modest a name.

There was Tom's twin sister Hetty (Henrietta), and there was Harry, whom Harry had all his life firmly believed to be the most beautiful, gentle and sweet-tempered girl in the whole habitable world, but he had never said any such thing, and has been especially heedful that no one should infer it from his looks or conduct.

On this occasion, however, Harry looked so irresistibly sweet and pensive, and it was such an affecting circumstance that they should be separated for a whole winter, that each of them should be obliged to seek an other partner for the dance, another kind listener to their best and gentlest thoughts, it had nearly betrayed them both.

Said Harry quietly to Tom, "Uncle Solomon thought I might be in danger of giving offence by making a favourite of one of my school-girls: I think there will be nothing to fear on that score, while I retain the memory of your sisters."

"I found myself in no danger," replied Tom, glancing towards the piano, where Fanny was playing a gay air.

And now, while they are enjoying them selves at Squire Bolder's, let us proceed Harry to the Red Oaks Village (so called from a grove which has long since disappeared), in the town of B., to see how they are preparing for his reception.

They have just finished the new school-house. It is light and convenient, with green blinds. The school-room has rows of desks on each side, and in the centre a large open space for classes to stand for recitation. This space is twenty feet long, and twelve broad. The hall door is at one end, and at the other the fire-place and the master's desk.

Outside there is the open play-ground, the skating-pond, the long well-filled wood-house, &c., &c.

"Now, boys," said the committee, "you have a nice house, and you shall have a good teacher. Behave like men, and do not insult your master. Let us have no more trouble. Our village has got so bad a name, that I find it very difficult to induce anybody to take it. I had to go a great distance and say full as much as was true in its favour."

"I am going to school to learn," said John Neal, who was twenty-one years of age, "I do not wish to play or to make mischief, but if the master insults and ridicules me, it's a wonder if I don't pay him."

"Just so with me," said Will Barry; "I'll treat him well if he treats me well."

"Well," exclaimed Joe Dourer, "I have been flogged, and shamed, and worried all my life by masters, and now I am seventeen, and I hate books and lessons. I am, I rather guess, the tallest and strongest one in the school; and I shall drag the master out and thrash him the first time he touches a scholar, especially if it's a girl. My sister Lucy was flogged last winter, when I was away, so that her hand is grown out shape, and only for whispering to know where the lesson was. I have that to revenge."

"But this man didn't do it," said John Neal.

"No, he didn't, but the first saucy thing he does do, or threaten to do, will bring me about his ears. I hope he is a big, strong man. I can't fight with a little puny fellow."

"Look there, Joe," whispered Lucy, as they went to church the next Sunday.—"That is the new master. Ain't he pretty?"

"What? where?" cried Joe. "What, only that! That nice little girl, in boy's clothes, with dear little curls. That's too bad! No fighting for me; but if he is saucy to you, Lucy, I will put him into the chip-basket, and carry him out on my shoulder."

The congregation were accustomed to join in singing the hymns, and Harry's voice, not deep and hoarse, but low and sweet, came to every ear, and thrilled every heart.

I have heard that voice. It is an angel voice. This is no fable. The Swedish Nightingale has a sweet female voice, but this is a clear manly voice, sweeter even than hers. In the afternoon he was invited into the choir, where he modestly took the least conspicuous place. At eight o'clock on the next morning, one hour before school-time, most of the young men and boys assembled on the hill before the school-house for casting. Harry was only a few minutes behind them. He met them all coming down, and stood aside for them to pass, bidding them a kind good morning. He walked slowly, for them to overtake him on their way back, but as they did not seem inclined to do so, he turned about and went to meet them. "I could not resist the sport this morning," said he to Will Barry, who was the leader of the returning procession. "I used to coast when I was a smaller boy than I am now, but I believe I have forgotten how to manage a sled; if I can learn again, I shall get somebody to make me one."

"Would you take a turn on mine?" said Will Barry; it's a pretty large one."

"Thank you," said Harry. "I shall be very glad to do so."

So he and Will Barry led off the procession, amidst the hurrahs of the astonished boys, whose previous teachers had never compromised their dignity by taking any notice of their amusements. As they came up the hill, Harry assisting to draw up Will's large, heavy sled, a little boy ran to meet them, carrying a large heavy ferule, which he presented to the master with a low bow.

"My father sends this to you, Sir, with his respects; he says you'll have plenty of use for it, and you must not spare it. He'll send you another when this is worn out."

Harry stopped and took the ferule, while the boys all gathered round him. "It is a very handsome one," said he, "and I am exceedingly obliged to your father. I shall have plenty of use for it, but it seems to me it would be more convenient for ruling copy-books if it was just half as long. If you would cut it in two for me," said he to Will Barry, "I will give you the other half for you."

"Oh, yes; Clifford's always careful."

And away they are all gone, with merry bells and glad hearts. Weared with long standing, and altogether disgusted with city noises, Clifford flew, rather than ran, the few miles which brought them to Squire Bolder's, in the nearest country town. Juba preceded him, barking furiously at every creature he met, as much as to say, "Let alone my coll."

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"You have a capital sled, and I am very much obliged to you," said Harry to Clare, as he assisted him to draw up the sled.

"We are welcome to the use of it any time," said Clare, laughing, "and I'll take a flogging for pay."

"Just think of it, now," said Harry; "I am hardly so large as you, and not half so strong. How old are you?"

"Fourteen," replied Clare.

"Only fourteen, and so tall! I am really ashamed to own that I am eighteen years old."

"Now I will own to you, sir, that I am ashamed to be so big and so ignorant," said Clare, blushing.

"Well, then, let us shake hands. You help me in coasting, and I'll help you in your lessons."

"Thank you, sir."

"The girls must take their turn now."

"I believe they are taking it, sir."

And so they were,—having a sort of wild gipsy dance, with gipsy music; but when the master entered, he found them all in their seats, flushed, but still, and apparently absorbed in study.

On that evening Mr. Maris called on the master. He was exceedingly grave and distrustful. Harry received him very cordially, saying to him,

"You have some fine boys in the school. I like them very much, and hope they will like me, too."

"They tell me," said Mr. Maris, sternly, "that you will have no punishments. That will never do. Boys must be flogged."

"If they behave well, sir."

"Indeed, Mr. Maris, if I had been watching, I could not have found any occasion to-day, to punish any boy."

"But you will have, and you must flog them. We hired you—"

"To teach the school, which I shall do, to the best of my ability. But most them of are larger than I, and there are many of them more than a match for me. Will you come and help me flog them if they need it?"

"With great pleasure," cried Mr. Maris.

"Thank you, sir,—I will certainly send for you when it is necessary."

But Mr. Maris, greatly to his surprise, was never sent for.

(Concluded next week.)

To Cut and Grind Glass.

The art of cutting glass is much more modern than that of painting and staining it. At present the richness and brilliancy of our vessels of glass, which contribute so much to the ornament of our tables and saloons, are owing, in a great degree, to the elaborate manner in which they are cut. The cutting is effected by wheels driven by considerable power, the glass being held to the wheels.

The first cutting is with wheels of stone, then with iron wheels covered with sharp sand or emery; it is then polished in the same manner by putty, or oxide of tin.

To prevent too much heat being excited by the friction, a small stream of water is constantly running on the glass. In large manufacturers the wheels are urged by a steam engine. Glass may be ground by hand on any coarse-grained sand stone, or with sand, or with emery and water. Panes, or flat pieces of glass, may be divided, when a glazier's diamond is not at hand, by making a notch with a file and carrying a piece of hot charcoal in the line in which it is wished the fracture should proceed. The charcoal must be kept alive with the breath. A red hot iron will also do. The art of casting in glass has lately arrived at such perfection that many articles, such as small plates, salt-cellars, &c., &c., now almost rival, at first sight, those that are cut; and glass casting has one advantage over glass cutting, that certain ornaments can be cast that could not be cut with the wheel; but no casting has yet quite equalled the sharpness and beauty of cut glass, and indeed cannot bear close comparison with it. *Encyclopaedia of Domestic Economy.*

Origin of the Magyars of Hungary in the Fifth Century.

In the mean time that portion of the Tartars who had settled near the Ural river, after the conquest of their native land by the Chinese, were becoming a powerful nation.

As they increased in numbers they spread

around the Caspian sea, until every tribe

and nation acknowledged their authority.

Here they assumed the name of Magyars.

Restless and enterprising, they became dis

satisfied with their rigorous northern home,

and resolved to extend their conquests into a more sunny climate. They were taught by popular traditions, to believe that the country west of the Euxine, where their renowned kinsman Attila had established a vast kingdom, was of unexampled loveliness and sa

lubrity. Regarding that beautiful land as their inheritance, they were eager to enter upon its possession. The Magyar armies turned the heads of their horses to the west. At every step they were met by fierce and resolute warriors. They passed through the most extraordinary adventures, and performed the most incredible feats of arms. Moving slowly around the Euxine, where their renowned king Attila had established a vast kingdom, was of unexampled loveliness and sa

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